NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

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SPIRITUALISM, ANCIENT AND MODERN.

The November number of the *Christian Examiner* (the leading journal of the Unitarian denomination), has a paper on Modern Spiritualism, from the pen of Rev. Thomas Hill, of Waltham, a prominent clergyman of that sect. In the first part of the article, the author very ably and satisfactorily shows that the modern spiritual manifestations are identical with those of all past times. This part we transfer, with pleasure, to our columns. In the remainder of the paper Mr. Hill presents what may have been intended as an argument against the spiritual origin of the phenomena, but which amounts to little, if anything, more than a very weak apology for the unbelief of the writer. We may make this apology the subject of some comments at a future time.

SAUL AND THE WITCH OF ENDOR.

The disposition to attribute everything inexplicable to the agency of ghosts, or spirits, is as old as human nature itself. In the law of Moses we have the commandment, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them." The Hebrew word, *ōv*, translated by the phrase "one that hath a familiar spirit," literally signifies a water-skin, or leather bottle. This answers to the Puritan use of the word *vessel*,—to the modern use of the word *medium*. It signifies "one possessed," one who allows his own will to be passive, and lets another spirit come into his body, whether that of a god, a demon, or a dead man. It appears, therefore, that, before the time of Moses, these wonderful, unconscious developments of the soul, made involuntarily when the will is dormant, had been accounted for by supposing the presence of some spirit other than that of the unconscious medium. The precise meaning of the word *ōv*, vessel, or medium, in the law of Moses, is shown by a narrative in the book of Samuel. King Saul, being fearful and discouraged at the sight of the Philistine army, and feeling too guilty to dare to pray to God with any faith, asks his servants to find for him a medium.—They answered, that such a woman dwelt at Endor.—It is, by the way, worthy of notice, that, in all ages and countries, women are more frequently mediums than men, being by nature endowed with vastly more nervous sensibility and more subject to nervous disease.—And it is not only in these strange powers of the human mind that a womanly temperament is an essential part of power. For it is a true remark, recently quoted by Professor Scherb from Plato, that in every case of real genius, there must be a blending of man's and woman's nature; genius, whether in man or woman, appears only when manly strength is joined to woman's susceptibility and insight.

Saul goes to Endor, seeks out the woman, and asks her to call up Samuel. Whereupon the spirit of the deceased prophet appears to the woman and speaks to Saul; using either the lips of the woman to speak with, or else speaking through her by ventriloquism. He prophesies to Saul the events of the next day, and the events fulfil his predictions. Of the reality of all this transaction to the parties concerned, we have no doubt. That is, we believe that Saul applied to the woman in good faith, supposing her able to call up Samuel, and we think it most probable that the woman undertook, in good faith, to raise him; that the words attributed to Samuel came from her without the action of her will, so that she, as well as Saul, thought they were the words of Samuel.

For, in the first place, these books of Samuel bear the marks of historic truth; and although the author was not contemporary with Saul, his narrative is, at all events, a proof that such things were credible by the Jews of his own day. This would be enough for us to build our main argument upon; but the narrative proves more to us who believe in the truth of the account. The woman would not be at all likely to risk her life for the mere sake of deceiving the King, or receiving the fee which she might expect. The law of Moses threatened death upon all those who should profess to hold intercourse with the dead, or with spirits of any kind; and Saul had been executing this law in its terrors. Surely this would have extirpated every species of conscious deception. Those who pretended to hold intercourse with the dead, for the mere sake of gaining fees, or making dupes, had doubtless been banished by this severity of Saul. The pertinacity with which, for four hundred years, this law had been evaded, even when, as enforced by Saul in all its rigor, it could have sprung from no other source than an honest persuasion, in those who violated it, of the reality of their power, or capacity of being mediums, *ōbhoth*, or vessels through which the spirits spake.

Besides this, Saul, while enforcing the law of Moses as a religious duty, must nevertheless have had faith in the reality of intercourse with spirits; otherwise he never would have sought the advice of the woman at Endor. Now shall we think so meanly of the intellect of the King of Israel, as to suppose that he could have been deceived by mere juggling and deceit? Had he not too much sense and acuteness to be taken in by the mere sleight of hand or ventriloquism of those wizards and necromancers whom he had, in obedience to the law of Moses, been banishing from the land? He must have been witness in the course of his life, before, if not after, his accession, to many things which he could not refer to the juggler's art,—many of those wonderful, nervous phenomena, more frequent in the East than in the West, which probably first suggested the arts of jugglery, but which were themselves referred by all classes in the East, as they are by the lower classes there at this day, to possession by spirits. In short, we cannot but regard the passage between Saul and the woman at Endor as of precisely the same nature as those phenomena which, at the present day, are called consultations with a speaking medium.

OTHER BIBLE EVIDENCES.

Passages in the histories of the Old Testament, and in the Prophets, indicate that the witch of Endor was by no means the last of the enchantresses who undertook to give the Hebrews an opportunity to converse with the dead. We do not, however, know when this form of belief vanished. In the New Testament it re-appears, but with alterations. The authority of the Law had, perhaps, become better established after the Captivity, and mediums were no longer treated with respect, nor consulted as oracles. Partly in consequence of this, they had become rare, or had disappeared altogether.—There were, however, persons analogous to them, supposed to be possessed by evil spirits, fallen angels, and the souls of deceased persons. These are the demoniacs of the New Testament, concerning whom there has been so much discussion among the interpreters of that volume. We need not enter into that controversy, but may simply remark, that the narratives of the New Testament make it evident that a belief in possession by spirits was as strong among the Jews of that day as in the days of the witch of Endor. It is, therefore, a fair presumption, that there were then extant among them singular cases of mysterious disease, and unusual manifestations of power, which they thought justified them in attributing the strange effects to spiritual agency.—It is, however, worthy of notice, that in the Gospel of Matthew we read of an evil spirit being cast out of a moon-struck boy; so that we cannot tell whether Matthew considered the boy moon-struck or possessed, or both, or neither; he simply used the current terms of his day,—the only ones that should be used in simple narrative.

PAUL AND THE PYTHONESS.

In the book of Acts we read that Paul and Silas were met by a servant-girl who was possessed by a spirit Python, which bore witness to their apostolic dignity, crying out continually, "These men are the servants of the Most High God, which show unto us the way of salvation." These persons possessing Python spirits are spoken of by heathen writers, and the same account is given of them as we have of the witch of Endor,—that is, they are represented as vessels through whom other spirits spake. Paul addressed the girl as though he took the same view, and bade the Python come out of her, which it did, to the great indignation of her master, who received fees for her oracles. It appears, not only from this passage, but from others in Corinthians, Revelation, Psalms, and Baruch, that the Jews generally took this view of the heathen responses, and supposed them to be given by spirits,—either fallen angels, or spirits of dead men invoked by their aid.

THE GRECIAN ORACLES.

This business of giving oracular replies, as from the gods, was carried on among the ancient Greeks to a much greater extent than most people are aware of. In the flourishing age of the Grecian state there were more than two hundred and fifty places where oracles were delivered. In some places the response was given without the acknowledged medium of human lips; but generally they were uttered by young women in a trance state. Some of these oracles were attributed by the Greeks themselves to the spirits of dead men; others, to Apollo, and other gods and demi-gods. Some were to be obtained only by going through strange ceremonies. In one place, Lebedea, there was a well, into which the inquirer descended, and laid himself flat upon his back on the bottom, putting his feet into a small hole in the side of the well. He was then drawn by invisible and irresistible forces into the hole, and received his communications from the spirit-world. This account is given by Pausanias (IX. 39), who declares that he himself went through the tedious ceremonies, and submitted to the unseen force.

The very celebrated oracles at Delphi were uttered by a young woman in a trance state, professing to be a medium of the god Apollo. These oracles were usually delivered in extemporaneous verse, in answer to chance questions as they were proposed by the votaries. Besides the explanation given by the Greeks and Hebrews to the marvels of these oracles, there is another view propounded by free-thinkers among the Greeks, held by most of the Roman writers, and confidently repeated by some critics of the eighteenth and nineteenth centuries; namely, the explanation of attributing them to the wilful deceit and fraud of the priests. The ancient Romans had no oracles; they were a much less intellectual and spiritual nation than the Greeks, and therefore less likely to show any peculiar manifestations of nervous power; and, in cases of importance, resorted to the Delphic or other Grecian mediums. Most of the cultivated and skeptical Romans, however, supposed that the Grecian oracles were given by artful priests; not reflecting that, if this were the case, the Roman priests would doubtless have imitated them, and received into their own treasury the large fees annually carried to Greece. The same skeptical explanation of the Romans has been adopted by many of the modern critics. Thus Dr. Clarke, in his travels, mentions having discovered a secret passage leading through the rock, and terminating behind the altar at Argos; and, says he, (as quoted in Fisk's Eschenberg), "It surely will never become a question again among learned men, whether the answers of these oracles were given by the inspiration of evil spirits, or whether they proceeded from the imposture of priests; neither can it be urged that they ceased at the death of Christ, because Pausanias bears testimony to their existence at Argos in the second century." Little did Dr. Clarke suppose that the oracles would again become common in all parts of Christendom in the middle of the nineteenth century. But we cannot suppose that he and the Romans are right in attributing these oracles wholly to imposture. Imposture there may doubtless have been, and answers given by priests concealed in subterranean passages; but our reading of history, and our views of human nature, forbid us to suppose that it was all imposture.

"Never from lips of cunning fell
The thrilling Delphic oracle."

We have already alluded to the fact that the Roman priests did not imitate these oracles, which they had every inducement to do, and would have done, could it have been done so easily as by hiding a priest behind an altar. But Pausanias, in the very passage to which Dr. Clarke refers, says that the oracle was uttered by a young woman inspired through tasting the blood of a lamb slaughtered at a particular hour.

The Pythia at Delphi, through whom the best oracles were announced, was a young woman, selected from the uneducated classes, and bound to a holy, temperate, and chaste life. The trance into which she fell, when seated upon the sacred tripod, was accompanied by convulsions, said to be sometimes so violent as to terminate in death. In her involuntary utterance of words, as if from another, she resembled the witch of Endor and the speaking mediums of our own day, while in her convulsions she resembled the patients at the cemetery of St. Medard. The origin of the convulsions was in both places similar. In the cemetery, one man being seized with a fit while lying on the tomb, every other person who lay there was seized with similar spasms. At Delphi, according to common tradition, some goats being seen to shiver and jump in a singular manner, as they passed over a fissure in the rock of Parnassus, every human being who stood over the fissure was seized with a similar paroxysm. Advantage of this was soon taken by the priests, a temple was erected over the place, and the right to sit over the fissure and be thrown into the trance restricted to chosen young women. The tomb of the Abbé, thrown open to all comers, retained its singular power only about ten years; but the Parnassian rock was, by the aid of restrictions and solemn rites, efficacious for more than a thousand years.

And this power, retained for a thousand years over the minds of some of the wisest Grecians, is in itself abundant evidence that the oracle was no imposture. As we have already said that the intellectual character of Saul is proof enough that he was not deceived by mere ventriloquism, so would we add that an oracle consulted by the most learned and wisest of the Grecians could not have been uttered simply by lips of cunning; the trance of the Pythia was real, and her oracles bore evidence, in themselves, of some sort of extraordinary power.

It is true that there were skeptics among the Greeks, who thought that the Pythia knew what she was saying; but these skeptics were few in number. Xenophon not only consulted her, but speaks of her answers as if he considered them Apollo's own words, uttered through her. Herodotus says that the truth of oracles is incontestable; that he will neither presume to question their authority himself, nor patiently suffer others to do so. He gives several examples of the wonderful fulfilment of oracles, and narrates also an instance in which the Pythia at Delphi was bribed by a wealthy citizen to give an oracle at his dictation; and not only was the Pythia immediately degraded from office, but the citizen himself obliged to fly from the country.—Plutach gives us two essays upon the truth of oracles, in which he was a firm believer. Jamblichus gives us a "beautiful explanation of divination by oracles"—Pausanias, as we have already said, consulted oracles, and relates many instances of their fulfilment. Thomas Taylor, the indefatigable Greek scholar of the last century, says, "History must convince the most incredulous, that the numerous instances in which the predictions of oracles have been so wonderfully accomplished could not be the result either of chance or intrigue"; and that "he who can read the many instances of this kind adduced by Pausanias, and yet deny the possibility of man communicating with higher powers, must either be an atheist or a fool." Pausanias also mentions an instance of the Phythia being bribed, and of the punishment which followed.

That the power of improvisation existed in ancient Greece, as it does in modern Greece and in Italy, appears from a dialogue of Plato (Io), in which it is expressly affirmed with regard to many poets; and a claim for their inspiration is founded on this fact, that they made the poetry without premeditation, or consciousness of exertion. That this was the way in which the Pythia spoke is the uniform representation of ancient historians. The moment the question was asked, sometimes, indeed, before the questioner had fairly entered the temple, the entranced girl poured out her response, usually in verse.

CRŒSUS AND THE GRECIAN ORACLES.

We close this notice of the Grecian oracles by translating and condensing one of the numerous accounts which may be found in the pages of Herodotus.

"Crœsus sent different messengers to the different oracles to test them, to see which would give a true answer, that he might afterwards consult them about an expedition against the Persians. He bade all his messengers count the days from the day that they left Sardis together; and on the hundreth day each should ask the oracle to which he was sent what King Crœsus chanced to be doing on that day. Each must write down the answer of the oracle, and return with it to Crœsus. What the others answered is not told; but at Delphi, the instant that the Lydians entered the temple, and asked what they were bid to ask, the Pythia replied in Hexameter verse:—

'I know the number of grains in the sand, of drops in the ocean;
Thought in the idiot I read, and hear ere the word has been spoken.
Odors have come to my knowledge; a tortoise, coated in armor
Boils in a kettle of brass, and with it the flesh of a lambkin;
Brass 'neath the tortoise is spread, and over it brass is the cover.'

The Lydians, writing down this divine utterance of the Pythia, hastened back to Sardis. When Crœsus heard this answer from Delphi, he immediately accepted it with thanksgiving, convinced that that was the only oracle, since it had discovered what he was doing. For after he sent the messengers to consult the oracles, while keeping count for the appointed day, he laid his plans; and thinking he would do something difficult to find out, and difficult to think of, he cut up a tortoise and a lamb, and himself boiled them together in a brass kettle, covering it with a brass lid."

If we acknowledge the truth of the narratives which the Grecian historians give us, we must confess the existence of a wonderful clairvoyance in the Pythia and other utterers of oracles. But even if we refuse to believe in all the accounts, we must, at any rate acknowledge the point which I am most anxious to show, namely, the similarity of the phenomena attributed to the utterance of oracles with those of mediumship. Whatever were the facts of the case, it was supposed by the vast majority of the Greeks that the human body was not only convulsed by the divine power of Apollo, but moved without hands, and that the human mind was endowed, not only with the power of uttering extempore verse, but with the gift of seeing that which is at a distance and that which is future. And, as if to make the analogy with the modern phenomena more perfect, there was one oracle that confined itself to giving medical advice, and prognostication of the event of diseases.—Moreover, the reasoning by which the Grecians explained the mode of inspiration, and the causes of defective oracles, is exceedingly similar to that which is heard at the present day with regard to mediums. Taylor believed in the divinity of Apollo, and grieved that the "gigantic impiety" of Christian faith had rendered the world incapable of receiving his influences. How it would have cheered his Greek heart to know that, in fifty years from the publication of his translation of Pausanias, oracles would be again common in all countries!

THE MAGIC ARTS.

We will mention but one other passage in the New Testament: the account of Paul's preaching at Ephesus, and inducing those who had used magic arts to bring their books together and burn them. These books, not described in the New Testament any further than by the titles, we know from heathen writers to have been instructions how to perform many wonderful things,—among others, how to cause the appearance of phantoms and of spiritual fire, and how to call up the spirits of the dead, and hold conversation with them. Such books were in common use, even in skeptical Rome.—They originated, it is supposed, in Persia, and were of course, multiplied only by being copied with the pen; and yet they were numerous for many centuries. What gave them their value? Why was it considered worth while to pay for them the price which a manuscript book must have of necessity cost? Can it be accounted for, except by supposing that some who used them thought themselves successful in following their rules? It must be that persons of good judgment on other matters, and whose opinion would have weight, thought that, by following the directions of the books, they had succeeded in producing these marvellous effects, or in holding intercourse with the spirits of the dead. Even so late as the third century, it is said that Christian writers allude to the heathen, who, through magic books, make tables and chairs prophesy.

SPIRIT MANIFESTATIONS UNIVERSAL.

We have thus given a brief outline of that argument by which a supposed communication with the spirits of the dead, and with fallen angels, is shown to have been common in the countries of the East for a period of at least two thousand years; and the belief in that communication to have been founded, not on mere deceit and imposture, but also on the actual occurrence of mysterious phenomena, such as convulsions of the body, sometimes fatal, produced merely by sitting in a particular seat, and the utterance of thrilling messages in verse by the mouth of uneducated girls.

The history of succeeding times, both in Asia and Europe, is rich in similar details. Demoniacal possession is still believed in the East, and the witchcraft, possession, and popish miracles of the West, in the Middle Ages, are followed by the miracles of Mesmerism, Mormonism, and spirit-rapping in the nineteenth century.

When Christianity became the religion of Europe, the Persian doctrine of a Devil, adopted by the Pharisees among the Jews, and retained by them after their conversion to Christianity, became the common doctrine of the European nations; and persons manifesting any peculiar powers, were supposed to be possessed by the Devil. These bewitched persons—mediums through whom the Devil acted—are found in all countries and all ages of European history, and, at times, in immense numbers.

WITCHCRAFT.

There were, indeed, many periods, when these nervous states of disease became epidemic, or produced epidemic monomanias, in precisely the same manner in which the Salem witchcraft was epidemic, or the modern spirit-rapping is epidemic. At the same time, the Mosaic law being misunderstood by Christian rulers, the command, "Thou shalt not suffer a witch to live," which was given only to Israel, and for reasons peculiar to the Israelitish state, was enforced in Christendom, and many thousands were executed for witchcraft. Nor must we think that they were executed without proof. There is no reasonable doubt that, amid the victims of malice and wickedness, there were also slaughtered many who really possessed wonderful and inexplicable powers, consciously and unconsciously exercised; the power lying sometimes really in them, sometimes, like that of the Delphic tripod, or the tomb of St. Medard, more probably in the mind of the sufferers. When a man was reputed to be a wizard, those who approached him, or upon whom he looked, were undoubtedly thrown into real convulsions, like those of the Pythia at Delphi. And when the poor fellow witnessed these wonderful effects upon those whom he approached, how could he fail to believe himself a wizard? Of the great multitudes who have been executed for witchcraft, there were few who did not confess the crime. In New England alone did the accused have firmness and strength of mind to retain their senses, and assert their innocence, while they saw around them the unaccountable evidences of their own guilt, in the convulsions of those upon whom they looked, or who approached them. In Calef's sensible pamphlet, in the time of the Salem witchcraft, he expresses incredulity about all the strange phenomena, and implies that they can all be explained by the extravagant credulity of the witnesses. Indeed, he convinces us that many men in Boston and Salem were monomaniac upon the subject of witchcraft. But we wish he had given us some testimony concerning the character of those six men who testify to having seen Margaret Rule rise and float in the air above her bed. Similar things are said to take place among us now; of the witnesses who testify to it we can judge for ourselves, but of the witnesses in 1693 we should like to have had Robert Calef's opinion, as well as Cotton Mather's.

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These various epidemic monomanias were each marked by their own peculiar features. Sometimes the action of the witches, or mediums, was supposed to be exerted on inanimate things, but usually upon the bodies and minds of those who came near them. These victims were sometimes thrown about on the ground, as if by invisible hands, sometimes suspended in the air, (as the mediums of spirit-rapping are said sometimes to suspend themselves,) beaten with physical weapons wielded by spirits, or tormented with neuralgia. A very common form of the influence was the endowment of superhuman strength, so that the most delicate and frail girl would snap asunder new ropes, or hurl the strongest men, in wrestling, to the ground. In one of these epidemics, hundreds of people were driven to the tops of trees and houses, and restrained, as if by invisible hands, from coming down. In another they were impelled to howl like dogs, in another to mew like cats, and, in one district, hundreds of persons thought they had become wolves and eaten their own children.

MORE MODERN MANIFESTATIONS.

After the Reformation, these epidemic monomanias accompanying the manifestations of the peculiar powers under consideration assumed, sometimes, a more cheerful form. The Anabaptists, with whom Luther disputed, and on whom Meyerbeer's opera of The Prophet is founded, were a sect of Christians who had constant visions of heavenly things, a foreknowledge of the future, and special revelations and communications with spirits. We cannot persuade ourselves that these men were simply impostors and their dupes, nor can we believe that they were simply deceived by their own imaginations, and by insane fancies. Their visions were real impressions on their eyes, even if they were made by powers within their own souls; and their communications with spirits were accompanied with audible voices,—we mean with a real impression in their ears as well as minds. As for their proyhesying the future, the evidence for the Quakers of Pennsylvania and elsewhere having been favored with extraordinary revelations of this kind, cannot, we believe, be doubted. Such an instance as that quoted in Mrs. Child's Life of Hopper, of the preacher who, in his travels, passed a funeral in a place where all were strangers to him, and who was impelled by the spirit to follow the corpse, and to assure the people that the deceased was not guilty of the crime of which she had so long been suspected, and that proof of her innocence, and of her saintly character, would soon appear,—which words of a stranger, not knowing by any human means whether it was a man's or woman's corpse, and whether she had been accused or not, were, in one fortnight, fulfilled by letters being received from relatives of the deceased residing at a great distance, saying that evidence had come to light proving that the deceased was wholly innocent of the crime of which she had been for twenty years suspected, and under the burden of that accusation walked humbly, charitably, and devoutly for that long time,—we say such an instance, a single one in the authentic, well-attested history of the Quakers, is fully as wonderful as any of the tales of clairvoyance, whether by magnetism or by spirits, of which our days have heard so many; and is, to our mind, much more credible. For, in this case, and in others which we could give from private but trustworthy sources, there is a moral and religious object to be gained which might justify us in expecting a special illumination of the mind.

Nor must we forget, in this mention of the brighter side of the picture, the case of Emanuel Swedenborg.—a man of the highest character, and of the largest scientific attainments, who gave proofs of his intercouse with the spirit-world which have never been satisfactorily explained by those who, like ourselves, feel that they cannot allow the intercourse to have been real.

THE SPIRITUALISM OF TO-DAY.

Finally, to pass over many other cases of individuals who have manifested these abnormal, or, at least, these unusual powers of our nature, and have explained them by attributing them to intercourse with the souls of the departed, or with other spirits, we come to modern Spiritualism. This present epidemic is much milder and more reasonable in its form than most of those which preceded

it, and is extended over a vastly greater space of country.

The wonders of spiritual intercourse begun on this side of the Atlantic we need not describe. Every one knows the modes in which the spirits of the dead are supposed to communicate with mortals, sometimes by simply impressing their minds, sometimes by designating the letters of the alphabet with raps, like those of the ghost at Wesley's house, or designating them by tippings of the table, as the sorcerers are said to have done in the days of the Roman emperor; sometimes taking possession of the medium, and speaking like the ghost of Samuel at Endor; sometimes writing communications, either through the hand of the medium, or through the aid of a pencil or pen simply left upon a sheet of paper; sometimes seizing upon musical instruments, and giving us again the music which they loved while in the flesh, or new compositions of deceased masters; sometimes taking the pencil in the artist's hand, and giving us pictures of the new world in which they dwell; sometimes merely amusing themselves and us by curious mechanical or mental feats, such as telling us of what is going on at a distance, counting peas, or lifting tables or men into the air, and causing them to float about the room.

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Our sketch of the history of this matter has been slight and imperfect, but we think it has been sufficient to justify us in saying that a careful comparison of spirit-rapping with previous manifestations of the kind will show that it is all one thing from the beginning until now, only changing its peculiar forms from time to time, in consequence of the change made in the general state of the world and of public opinion.

The Spiritualist.

A. E. NEWTON, Editor and Publisher.

"I have yet many things to say unto you, but ye cannot bear them now."—Jesus.

BOSTON, SATURDAY, NOVEMBER 22, 1856.

INTERESTING APPLICATION OF SPIRIT INTERCOURSE.

There is in this city a private circle of investigators of Spiritualism, in whose midst has been developed a somewhat novel and intensely interesting, as well as highly instructive, application of spirit-intercourse.

Some months since, this circle received a request, purporting to emanate from a band of philanthropic spirits, that they might be permitted to bring, and introduce to the circle, through the medium, a class of idiotic and imbecile children, who had entered the spirit-world in a state of mental undevelopment, and who were alleged to be under the charge of this band of teachers for education and unfolding. The leader of this band claimed to be Dr. John D. Fisher, well known as a philanthropic physician, formerly resident in this city. As a reason for preferring this singular request, it was stated that the band of teachers had formed the opinion that the development and progress of their unfortunate wards might be greatly aided and hastened by being brought in direct contact with the earth-life, or the rudimental stage of existence, through the facilities afforded by mediumship. They wished to put the matter to a test, and therefore solicited the privilege of visiting this circle once a week for three months, that the experiment might have fair trial.

The circle, which was composed of gentlemen and ladies of intelligence and philanthropy, perhaps above the common average, readily consented to the arrangement, and the pupils were brought forward. They were accompanied by their teachers, who usually preceded and followed their exhibitions, with remarks and suggestions, relative to the philosophy of mental development and kindred topics, which were always of a highly interesting and instructive character. The manifestations from the children, who were allowed and aided to control the medium, were of a peculiarly characteristic and entertaining nature. Some of the more intelligent retained more or less of recollections of their earth-lives; and the narratives they gave were marked by such naturalness and simplicity as to carry strong presumptiveness of their truth; while the individualities of the different ones were distinctly represented. This re-introduction to the earthly sphere of existence, and free conversation with its inhabitants, seemed obviously to have the effect designed—that of quickening and calling forth to a very perceptible degree their dormant mental energies; so that ere the termination of the three months, a marked improvement was evinced.

At the close of the term, the band of teachers expressed themselves highly gratified with the success of the experiment; and then preferred a further request, that for the next ensuing three months they might be allowed to bring forward a class of *criminals*,—persons whose *moral* natures had been stunted and warped while in the earth-life, but who had begun to feel some desire for improvement and progress. It was urged that, as these persons had left the earthly sphere under circumstances calculated to make them cherish feelings of animosity towards human society as a whole, it was very desirable, in order to call out the better portion of their natures, that they should be brought back to earth, and into contact with truly philanthropic minds, in such a manner as to convince them that there were those among men who were moved by kindly impulses even towards the erring and the guilty, and who were ready to extend the hand of sympathy to lift them from their degradation.

This request was also acceded to; and the results thus far have been full of absorbing interest, as well as of profound instruction. The company of spirits who attend this class as teachers include such honored names as Madam Elizabeth Fry, and her brother, John Jacob Gurney; Dr. Fisher, before mentioned; Isaac T. Hopper; Chas. T. Torrey, and others; and the lessons of wisdom, philanthropy, and charity, which fall from the lips of the medium, when under their control, are worthy of the exalted source whence they purport to come.

The first individual brought forward, of this class of criminals, announced himself as "One-Eyed Thompson," the noted burgler and forger, who committed suicide in a New York prison, a few years since, to escape the penalty of his crimes. We have had the pleasure of being present, by invitation, on two or three occasions when this individual has presented himself; and never was a more marked individuality personified. Shrewd, bold, vivacious, sarcastic, witty, having a keen insight into human nature, and a not inferior share of practical good sense, with a profound deference to woman,—his observations never fail to entertain, instruct and deeply impress the circle to which he comes. The sketches he has presented, of his earthly career, his attempts at reform, the rebuffs he met from those who might have offered the helping hand,—the refusals of honest employment,—the suspicions which dogged him everywhere,—the "spotting" of the police,—the effect of a harsh and punitive prison discipline, *the whole tendency of which is to develop and sharpen the faculties in the direction of evil doing*, by incarcerating the offender with other desperadoes, whose sole employment, for want of anything else to do, or any kindly influences to call their better natures into activity, is to plot new deeds of depredation upon society, *in cells, whose very walls are impregnates with the foul magnetism of hate, revenge and all evil, and which magnetism penetrated and arouses all the baser nature in spite of one's self*,—his touching references to the faithful love of his mother, his wife and his children, through all his degradation,—his description of his entrance into the spirit-world, uncalled, unsent, by the act of his own hand; and of the terrible retribution this rash act had met, in the sense of shame, and the brand of suicide it has fastened upon his soul, causing him to feel, wherever he went, "I have no right here—I have thrust myself in where I am not wanted,"—his delineation of the gradual steps, by which, yielding to kindly influences shed upon him from philanthropic spirits in higher realms of spirit-life (and which he afterwards found proceeded from those individuals who had announced themselves as the band of teachers), he had slowly awakened to the possibility of progress and had begun to comprehend its means, namely, *by laboring to instruct and elevate his companions and those still lower than himself*,—his expressions of gratitude to the members of the circle who had allowed him to come into their midst, had bestowed their sympathy and offered their encouragements, and his most devout thanksgivings to the Infinite and All-Merciful One for these instrumentalities of good, together with supplications, which we never heard exceeded in humility, earnestness, or propriety of expression, for aid in the career of progress and of labor for others on which he had now started,—all these have produced an impression of reality, and imparted lessons of practical wisdom, which we think will not soon be effaced from the mind of any listener.

At a late interview, the name of Washington Goode, a negro, who was hanged in Boston jail-yard, a few years since, for the crime of murder, was announced, as one for whose benefit Thompson is now laboring, and who has so far advanced as to begin to appreciate and to be softened by the efforts made in his behalf.

But space forbids the further continuance of this narrative at the present time. What we have stated cannot fail, we think, to suggest to serious minds, that spiritual circles may have vastly higher uses than the production of startling phenomena, or even the gratification of affectional longings towards the departed. Even if these representations which we have described are but the fantastic tricks of "some unknown law," or the personifications of "deceptive demons," as some persons would have us suppose (but neither of which suppositions can be entertained for a moment by any sane mind who witnesses them,) they yet have afforded us and others *practical* instruction, more valuable and impressive than can be gleaned from all the volumes of Coke or Blackstone, together with a year of ordinary sermon-hearing.

IMPERFECT SPIRIT-COMMUNICATIONS.

AN INSTRUCTIVE CASE.

A gentleman of this city commenced the investigation of spiritual phenomena some three years ago, being at the time a determined skeptic. He had begun to be somewhat interested, and partially convinced, when he one day received a communication through a writing medium, porporting to be from a brother who had entered the spirit-life in infancy many years before. The communication, however, was very imperfect, and contained statements so obviously untrue, that it very much dampened the ardor of the gentleman, and well nigh threw him back into his former skepticism. Nevertheless, after a time he continued his inquiries, and became at length confirmed in the belief of spirit communication.

He found, however, that he could get no further intelligence from this spirit-brother. Months and years passed, in which he enjoyed frequent converse with the immortals, but all this time no response ever came from this object of his affections—showing that the statement sometimes made, that responses may be got to the name of any individual who may be called, is not *always* true.

A few days since, however, while in the presence of another medium, who knew nothing of these facts, a communication was unexpectedly given him claiming to be from this spirit-brother. He inquired of him why he had so long refrained from communicating, and received a reply to this effect: That the spirit had once attempted to write his brother a message—that, it being soon after he had first learned that such communication was possible, he had rushed forward to the attempt with all the joyful enthusiasm which such a discovery was calculated to awaken among spirits as among mortals—that, having never learned to write while on earth, and being totally inexperienced, he made blunders and mistakes, and found afterwards that he had written very differently from what he had intended; and seeing that by his haste and inexperience, he had done more harm than good, he had resolved not to attempt to make himself known again until he was capable of doing it more successfully. He had now learned the laws and conditions of communicating, and having found a suitable instrument, was very happy to be able to identify himself to his earthly brother.

This case will suggest its own lesson to those who have too hastily rejected the fact of spirit-communion, or have charged spirits with intentional falsehood or malice, on account of imperfections, or errors in their attempts to communicate through methods as yet but imperfectly understood.

Lectures in Acton.—Mrs. S. B. Woods of South Acton, has commenced a course of Lectures at Acton Centre, in the Town Hall. She has given one Lecture with very good success to an attentive audience.

ORTHODOX LOGIC.

A writer in *The Congregationalist*, over the signature of "Kennebunk," (probably a clergyman), in arguing that "the whole Bible or none" is to be accepted as God's truth, makes the following affirmation:

"The discarding as untrue, of any part of the Old Testament, logically leads to the discarding of the entire Bible, the rejection of Christ, and the disbelief of Christianity."

A statement so extravagant as this, would hardly be worthy of notice, were it not solemnly reiterated every seventh day from thousands of pulpits, and put forth by tens of thousands of religious publications, till most unthinking religionists really imagine it to be true.

Did the truth of the teachings of Jesus, or of Paul, or of Moses, depend wholly on external authority—had man *within himself* no means of determining what is true and what is false, what is of God and what is of man—were he obliged to rely altogether on what *somebody says* for his distinction between truth or error—then we admit there might be some ground for the above assertion.

But is this the case? Has man *no power* to determine truth for himself, independently of external authority? Was Jesus altogether wrong when he appealed to his hearers, "Why of your own selves judge ye not what is right?" Is there no ability in the human soul itself, to distinguish between the morality which says, "An eye for an eye, and a tooth for a tooth," and that which teaches, "Resist not evil, but whosoever shall smite thee on the one cheek, turn to him the other also"?—between the requirement, "Thou shalt love thy neighbor, and hate thine enemy," and that other requirement, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you"? (Compare Ex. xxi. 24, and Deut. xxiii. 6, with Matt. v. 38-46.)

We believe that even "orthodox" eyes can see that such precepts do not exactly harmonize; nay, that they are *diametrically opposed* to each other, in both spirit and practice. Jesus himself held them up in contrast, and did not hesitate to teach his hearers to "discard as untrue" the ancient morality, if they would be "the children of their Father who is in heaven." We never yet met with the professed Christian of any sect, who did not *profess* to accept the teachings of Jesus on these points, in preference to those of Moses; or to consider them more Divine, or worthy of God, than the opposite. Of necessity, in accepting the one, they discard the other.

Furthermore, even "orthodox" eyes cannot shut out the fact that those parts of the Old Testament which contain the rejected requirements, *claim to be from God*, as positively as did Jesus of Nazareth. "Thus saith the Lord," precedes every one of them. And thus the necessity is forced upon us of deciding which of these conflicting claims is true.

Hence it is clear, that, so far from "the discarding as untrue of any part of the Old Testament, logically leading to the discarding of the entire Bible, the rejection of Christ, and the disbelief of Christianity," on the contrary the discarding as untrue of *some parts* of the Old Testament is *absolutely necessary* to the acceptance of Christ, and the belief of Christianity. What can be plainer than this? and how long will sensible people delude themselves or be deluded with such palpable absurdities?

Our position—and we deem it the only rational one—is, that the truth of all moral and religious teachings is to be determined by their *intrinsic* character—the highest perceptions and intuitions of the individual soul being the authoritative test. Under this rule, every separate requirement of Moses, or Moses' God, and every precept of Jesus, Paul, or Mohammed, *must stand or fall by itself*. The discarding of any error does not logically lead to the rejection of any truth. This lumping together of books or systems, and requiring the swallowing of "the whole or none," is one of the greatest absurdities the undeveloped human mind ever conceived.

What Good it will do.—A Striking Scene.—We copy the annexed interesting and important statement from a recent number of the Springfield *Republican*, a journal, if our memory serves us rightly, which has heretofore opposed Spiritualism. We are assured by Mr. Rufus Elmer, on the very best authority, that the account is strictly true in every essential particular. The case is a good one for such as are disposed to attribute the manifestations to the Devil. Surely "if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" But if devils be cast out by the Spirit of God, "then the kingdom of God is come unto you."

"As a company of our fast young men were busy over a card table, a few evenings since, a singular noise attracted their attention. It was of so unusual a nature that they immediately began to look about for its cause. It was repeated in another direction. Something more than curiosity was now excited, and playing was suspended. Immediately one of the company dropped into what the Spiritualists call a trance, and proceeded to utter, as if from his deceased father, a homily against gambling and its associate vices. This was followed by an admonition purporting to come from a deceased sister of one of the company, couched in such terms and uttered with such sisterly feeling that the whole group were irresistibly moved to tears. There was no more card-playing that night. None of those present were believers in spiritual manifestations, and the scene was wholly unexpected to all. Whether it was indeed spiritual, or is capable of some other solution, is a question. It was told at a religious meeting, Sunday, and we have no doubt that it occurred substantially as we here repeat it."

What is the use of it?—When the air balloon was first discovered, some one flippantly asked Dr. Franklin what was the use of it? The doctor answered this question by asking another. "What is the use of a new-born infant? It may become a man,"—a not inappropriate answer to the same question when applied to Spiritualism. The subject is yet in its infancy; but inasmuch as it draws its nourishment from holy mother Nature, and is, like all truth-children, smiled upon and guided by the divine Father, it will one day become a man. With the round of years it will attain a development that will command the respect, the reverence of all.

SUNDAY MEETINGS IN BOSTON.

On Sunday last, Mrs. Hatch, of New York, occupied the platform at the Melodeon,—it being the last day of her sojourn here for the present. The discourses which have been given through her instrumentality while here, we regard as among the most striking and convincing *spirit-manifestations* we ever witnessed. The youthfulness, angelic grace and gentleness of the visible speaker, together with the elequence, calm logical power, purity and moral elevation of the teachings, all combine to impress the hearer that he is indeed listening to a voice from the supernal realms.

It would seem that the discourses of last Sunday, at least, were sufficient to convince even the most skeptical on this point. In the afternoon, the subject of "Inspiration" was treated in a most philosophical and comprehensive manner. We doubt if any occupant of any pulpit in Boston could have spoken for one hour, without notes, with such consecutiveness, verbal accuracy, and logical power, however long a time he might have expended in preparation. The supposition that a young girl of sixteen, who has enjoyed scarcely the advantages of a common-school education, should be capable of herself of doing this, is sufficiently improbable. But even this was wholly negatived by what followed.

At the close of the discourse, permission was given by the controlling spirit for any one present to ask any question relating to the philosophy of mind, spirit, or Spiritualism, which would be answered according to the ability of the speaker. Several questions were propounded, involving abstruse and difficult analyses and distinctions; but they were answered with the utmost readiness, perspicuity, and in a manner indicating much profundity of thought. This seemed sufficient; but the speaker then proposed, in order to satisfy any who might still suppose that the medium previously prepared herself for these discourses, and merely recited them from memory, that some subject for the evening lecture be proposed by the audience.

In compliance with this suggestion, a committee was selected who were in the interim to decide on a subject, which should be announced to the audience and to the speaker at the opening of the evening meeting.

The topic presented by the committee, and which they pledged their honor had not been communicated to the medium, was this:—

"Jesus Christ—his birth, nature and relations to God and man—also, his resurrection, was it spiritual or physical?"

We are unable to give a report of the discourse which followed, and can only say that it was characterized by the same ability, calm self-possession, consecutiveness, and argumentative power of the preceding addresses. The position taken was, in brief, that the birth, life, works, death and resurrection of Jesus of Nazareth were entirely devoid of what is termed *miracle*, and that in this consisted their beauty and their imitability. We cannot say that the arguments by which this was sustained were entirely satisfactory and conclusive; but, we can say that some of them, especially those drawn from the Bible itself, were to us novel and more cogent than we ever before listened to on that side of the question. They were given, however, as merely *the opinions* of the intelligence or intelligences speaking, which were to be weighed by the minds of the hearers individually, and accepted or rejected as they should seem true or erroneous.

In conclusion, it was appropriately urged, that whatever belief might be accepted on these questionable points, yet none could question that the life of Jesus furnished a suitable pattern for all; and those who follow in his steps and imitate his pure and unselfish example cannot go far astray.

In answer to an inquiry from the audience, whether spirits have means of judging of the absolute truth on such questions, superior to those possessed by mortals, it was replied, that mortals form their conclusions mainly from external evidence, while spirits, dwelling in the sphere of causation, penetrate further into *principles* and judge from their insight of eternal and absolute laws—that they who now speak do not come into personal contact or acquaintance with those who lived on earth in the times of Jesus or his immediate successors, but receive, as do mortals, inspiration from circles still above them; which indeed may come from the individual spirits who lived in the ancient time, but which must be judged of by its conformity with eternal principles.

On the whole, we think this one of the most effective public demonstrations in behalf of the truth that spirits communicate, that has ever been offered to a public audience in Boston; and we are glad to say that a large assembly were present to witness it.

At Horticultural Hall, also, the audiences were large, and manifested deep interest in the addresses there given through the mediumship of Miss Smith, of this city, Miss Magoun, of East Cambridge, and Mr. L. K. Coonley, of Portland. The latter gentleman, though not a professional public speaker, but a business-man, is at times, when in public audiences, controlled by spirits, and used to deliver discourses of a philosophical cast, and often of a high order.

This Hall, which is now occupied by the friends who formerly met in Brattle street, furnishes an elegant, quiet and attractive place for gatherings of this kind; and we congratulate the managers of that enterprise on having secured so admirable a location. We learn that they design to hold public meetings for speaking by mediums, every Wednesday evening; also, religious conference meetings on Friday evenings, which will doubtless meet the wants of a large class of minds who do not find, in meetings for argumentative discussions, that spiritual profit which they crave. They have taken upon themselves a somewhat heavy burden of expense, but we trust their enterprise will be abundantly sustained.

Since the above was written we learn that arrangements have been made with Mrs. Hatch to prolong her stay; and she will lecture on Sunday next, and possibly the following Sabbath. She is, in the meantime, prepared to answer calls to lecture, or attend private circles in the vicinity.

Concerts at Horticultural Hall.—Prof. Louis, we are informed, designs to give a course of vocal and instrumental concerts, at the above Hall, in aid of the enterprise there commenced, on Thursday evenings, commencing this week. From what we learn of his abilities, we doubt not these concerts will furnish attractive entertainments to lovers of music. Tickets, 25 cents single—6 for $1.00.

For the New England Spiritualist.

A SONG TO THE SKEPTIC.

The following poem was an improvisation addressed to one who inquired, "If Spiritualism be *true*, why cannot all find and feel the force of its claims, and drink the fragrance of its philosophy, if it has any?"—

How canst thou claim the harvest
Where thou hast not sown the seed,
Or think the treasure will be thine,
In thy dark hour of need?

How canst thou, if thou wilt not work
To cultivate the soil,
Expect that thou canst reap the rich
And sweet reward of *toil!*

If angels could come down to thee
From the Eternal throne,
They could not bear the fruit to thee,
Of what *thou hast not sown.*

Though Science spread her golden wing,
And soar from sun to sun,
And bring to thee her offering,
The victory is not won.

Though Wisdom ope her casket bright
Of treasures rich and rare,
And ravish with their gleams thy sight,
The victory is not there,—

Unless from out their radiance,
Thou draw a living fire,
To kindle on thy altar-stone
A pure and meek desire

To grasp such lesson Nature gives,
That thou its Truths may know,
However humble be the stream,
From which the draught may flow.

While tares of prejudice and pride
Choke up the *germ divine*,
Jewels to thee are valueless
As pearls are unto swine.

But if thou'lt rouse thyself to work,
And toil from morn till night,
Within thy garden then shall bloom
The richest flowers of Light.

Burlington, Vt. F. O. Hyzer.

A MISAPPREHENSION.

The Circular demurs to our distinction between the various departments or kinds of love, and avers that they are artificial and unfounded. It says:

"Love, true, genuine love, we believe is a unit; and any semblance of love which is divisible into so many parts, is at best, but a factitious imitation. The love of God is the only *real* love in existence; and that is the essence of the Godhead; for God is love. All genuine love, then, must spring from this source; and all genuine love, whatever form it may take, is but a manifestation and outgrowth of this divine love."

We can accept all this, and still adhere to our statement. And *The Circular* itself, a little further on, asserts all that we intended to affirm, as follows:

"And though in some respects its external manifestations may be different, and though there may be a possibility of greater intimacy between different sexes than between those of the same sex, yet the central principle is in all cases the same; and the love of man for woman, man for man, and of parent for child, is the same in essence, differing only externally and in degree."

In its remote or absolute essence, all Love may be one, as all Life is one; but the *manifestations* are various, as are the manifestations of the Life Principle. It was of these manifestations to the common or external cognizance, that we were speaking. Had we been treating of the abstract principle, we should have used different phraseology. Our object was to call attention to the obvious fact that what properly pertains to love in one department may not in another—that is, that the sexual functions may be appropriate to conjugial love, and yet utterly inappropriate to parental, filial or fraternal love; and hence that parents may love children, and children parents, brothers may love sisters, and sisters brothers, with perfect freedom and purity, and without the awakening or exercise of what is usually termed sexual desire. Abstractions about "the love of God" are of little use, in our estimation—since we can practically love Him only as we love his image in his creatures.

Preaching the Truth against his Will.—We find the subjoined in an editorial letter to the Spiritual Telegraph:

In the course of my brief but agreeable interview with the friends who met me at Leroy, Mr. George W. Covell, of Alexandria, Genesee county, N. Y., related the following interesting fact: Rev. Carlos P. Sanford of the Methodist Episcopal Church, while preaching against Spiritualism somewhere on the Western Reserve, had his organs unexpectedly controlled by spirits, who used him to refute his own arguments, and to defend the faith he had labored to destroy. This occurred about two years since. Mr. Covell assures me that the Rev. Mr. Sanford now resides in Wisconsin, and that he is a public teacher of the spiritual faith and philosophy.

A Skeptic Converted.—A highly intellectual gentleman attended Mrs. Dr. Hatch's lectures at the Melodeon on Sunday, Nov 9, and at the close of the lecture came forward and stated that he had read all of Swedenborg's works and the whole library of publications on modern Spiritualism, but they had all utterly failed to produce any conviction upon his mind; and added, "I came here this afternoon to make sport of what might be said, but that discourse had taken all the skepticism out of me, and I am obliged to acknowledge that it has done what everything else has failed to do in regard to my belief in Spiritualism."

The subject of the discourse was "Man's relation to God," and was very ably and beautifully handled.

A Valuable Article.—Our readers have doubtless observed the advertisement of a new kind of Soap in our advertising columns. We received from the agent a box of the article, and after a thorough trial in the laundry department, we are assured by those whose province it is to be *au fait* in such matters, that it is the best article of the kind ever used—a genuine "Seek-no-further," affording a great saving of labor, and doing no apparent injury to fabrics or colors. We trust a notice of such an article will not be considered out of place in our columns, since a relief from drudgery in this department is not only a great public benefit, but the mental and spiritual elevation of any portion of the community is well known to keep pace in a great degree with its release from irksome and exhausting physical labors.

If spirits did, in *former* ages, hold intercourse with men, they may do so now.—*Prof. Rehn.*

For the New England Spiritualist.

TRANCE SPEAKERS.

FRIEND NEWTON: — Being interested in the subject of spirit-communication, I wish to say a word to your readers on the subject of public speaking. Although I am not so much in favor of trance speakers as many others — indeed I have thought, and still think, the novelty of such speaking has induced Spiritualists to place them before the public too often, to the exclusion of well disciplined minds,— yet their influence is powerful and profitable, at least on some occasions. Among other objections to their speaking often to a public audience, one of my own is their sameness; and another their want of argument and system; but in regard to the latter objection, I have just witnessed an important exception, in a lecture at Wells Hall, last Sunday forenoon, by Austin E. Simmons, of Woodstock, Vt. Although in the trance state, the arguments of the objectors were fully met. It was in fact — not one of the best — the best discourse I ever heard from any one in that state; and one that held a large and intelligent audience in almost breathless silence. It must have been one of his most happy influences.

His first words were, Deity, Duty, Destiny — the whole discourse was full of argument. History, science, philosophy, reason, and religion — the style easy, graceful, and, to any religionist, unobjectionable.

In speaking upon the first head, his time was spent mostly in showing what had been the character of Deity given by men as the world had progressed; next the real character of the *Supreme*, with our present light and knowledge of the past.

In the afternoon and evening his lectures were good, although they contained one or two errors perhaps, yet they embraced much important truth and sound reason. The language was good, although it might, in some instances, perhaps be considered severe. It was on the doctrine of original sin, the trinity, vicarious atonement &c., such as would stand the most rigid investigation, and gave most general satisfaction.

Of his explanation of Duty and of Destiny, in the forenoon, I had neglected to speak; suffice it to say, it was most beautiful. I have time to particularize but little. I will only say his showing that cause and effect were but another name for Destiny, was quite plausible, if not conclusive.

In conclusion I would say, may all classes of speakers be multiplied who bring truth to supply the varied wants of their hearers. Yours truly, S. P. H.

Lowell, November 6, 1856.

A remark in connection with the above may not be out of place, as there appears to be some little misapprehension in some quarters, of a few words on the subject in our paper of the 1st inst. What was there implied may now be repeated—that *conditions* have very much to do with the character of the communications given through trance speakers. The physical, mental, and without doubt affectional state of the medium, for the time being, tend to facilitate or to impede the influx from the higher spheres. A perfect passivity of the person influenced seems an indispensable requisite. But, beyond this, the character of an audience often determines to a great extent, and must always affect more or less, the utterances of the speaker. According to the elements which enter into the composition of audiences will they present an atmosphere in which the spirit may unfold its wings and soar to heights of eloquence, or send athwart the mental sky its thunderbolts of argument; or the air may be so murky and oppressive that all inspiration will be stifled.

Such being the fact, we certainly cannot expect to throw upon any of the class of speakers referred to the responsibility of success or failure. Take for instance the gentleman alluded to in the above letter. We know him to be, as therein testified, under favorable conditions, the channel for powerful and stirring discourses from the spirit-world; but as in such instances he would claim no individual merit, neither could he personally be in fault if conditions precluded the highest class of spirits from reaching him in any case. But the principle is a general one, and applies as much to one individual of this class as another. Even Jesus was subject to this law, and in certain places did not many mighty works because of unfavorable conditions.

X.

LETTER FROM WARREN CHASE.

ELGIN, Illinois, Nov. 10, 1856.

In this land of the prairies, where the late autumn winds have frosted the flowers, disrobed the trees, and stiffened the soil, the soul-touching messages of loved ones from the spirit-homes are constantly reaching the minds and hearts of earth-dwellers, bearing a balm of consolation to mourners, and words of comfort to the afflicted and suffering. Through all the rural districts of the Great West, Spiritualism is a familiar word, and spirit-intercourse more common than religious revivals or renewals. It is everywhere slowly and surely uprooting and overturning sectarian idolatry and religious bigotry. It is teaching the people to think and to reason,—which is always fatal to superstition.

Among the farmers and the villagers where a few years ago Spiritualism was only a by-word, and only repeated with a sneer of ridicule, it is now spoken of with respect and treated with candor by all except sectarians and a few satellites. The malignant persecution of priests and laymen has lost its venom and become stale, and is already turning its poisonous fangs into the bodies of the churches. Strife, contention and recklessness are far more often found among them than among our friends; and it is constantly proving what we have often asserted, that envy, malice, spite and lies would sting themselves to death if left to feed on their own venom. As the cloud cannot forever shade a spot of earth from the sunlight, so a sectarian cloud cannot always darken the minds and shut off the soul-sunshine of spirit-intercourse from a family or a society. The winds and commotions that often aid in spreading the cloud and tempest over the earth, also aid in removing them and leaving a purer atmosphere than before. So I have often found it in the spiritual horizon, and the moral and social atmosphere of towns and neighborhoods.

In journeying among these thriving villages and magnificent farms, and visiting the hospitable homes and welcoming firesides of the West, my heart is constantly gladdened by the reports of angel-visits and convincing tests of spirit-presence and continued affection from those who have often been counted lost for life or forever.

My lecturing district for the coming winter will be in the valley of the Mississippi, and the Winter, Spring and Summer may come and go ere I can again visit the lofty hills and lovely vales of New England. But often, very often, my heart turns its feelings, and the mind sends its speedy thought till memory brings her green and floral wreath from the visits and scenes of the summers gone, and hangs it on my brow; and I am lost in recollections of the past and hopes of repetitions and additions when again the kindred souls of my own native land shall assemble in family or social or listening groups to greet me. "Oh, what a world this might be if all were full of love," and what a world it is to those who dwell in the harmonial love of the spirit-home.

WARREN CHASE.

SPIRITUALISM IN VENEZUELA.

A late number of the *Christian Spiritualist* publishes the following letter from Caracas, the capital of Venezuela. Its style indicates that the writer has much of the enthusiasm and over credulity of a novitiate, which will doubtless be somewhat chastened by more experience; but its statements indicate, at least, that the subject of Spiritualism is receiving a marked degree of attention in that quarter.

Caracas, Sept. 24, 1856.

The first spiritual table I was ever at was that of Miss Kate Fox, at the Society's rooms, New York, in July, 1855; and the first communication was from my sister Susan, who died an infant, before I was born, in Middletown, Conn., in the year 1791. She identified herself to me, and desired me to form a circle when I returned here, and she would give instructions, saying she would be with me half an hour.

I invited three friends to join me here about the first of December last; the table was tipped over against my breast in twenty minutes, and my angel sister identified herself. The cause has been gradually progressing since that day. The tenth sitting opened the spiritual eyes of a confirmed skeptic; he saw spirits, and has gradually progressed; he is now a seeing, speaking, healing, tipping and rapping medium; and within a week the spirits conferred on him the power to see the spirits with his natural eyes. Still the spirits complain of him bitterly for neglect, inattention and unbelief; they complain of him and condemn him through his own mouth, saying, if he gave his attention to the spiritual cause, he would be the greatest medium in the world.

Our circle at present consists of but three earthly members; but the spiritual circle, who have given us their names, and desired them to be registered as members of our circle, amount at present to twenty-five.

My angel sister, Susan, is admitted as their chief. They speak of her with reverence and delight. She, dying an infant, has nothing earthly about her; she is a pure angel, and is working day and night for the spiritual cause.

The spirits reported, a few days ago, that nineteen souls had been saved by our circle, and had risen from their dark and dismal abode among the condemned, to mansions of bliss. It is true, we have been constantly assisting the poor souls who came to our circle; and of several we knew on this earth, many have progressed in the spheres through our circle.

The Archbishop of Caracas has been converted. He issued a pastoral order on Friday last, to all the churches in Caracas, to preach a sermon against Spiritualism, as being the work of the devil. On Saturday, to counteract the effects of this proceeding, the spirit circle convened, and selected a German Jew, having a store opposite to the Archbishop's palace, as their *modus operandi*. The Jew was amusing himself with his spiritual table, when it was spelled out "Repent or you will be damned." The Jew was influenced by the spirits, and became nearly frantic. He proceeded to the street door, and commenced praying aloud, calling on the name of the Lord; imploring Jesus Christ, the Saviour of man, to save him, and the Holy Virgin to intercede for him; repeating the Lord's Prayer and other prayers in good Spanish, a language he knew little of. It was one of the Franciscan friars, Francisco Revelo, who influenced and spoke through him. The crowd thought him a madman; but the Archbishop, being in his balcony, saw and heard all, and observed to those with him: "That is not the work of the devil." The Bishop rescinded his pastoral mandate, and no sermon was preached against Spiritualism.

The following Monday, the medium was sent for, to go to the palace of the Archbishop; he declined doing so, fearing the ordeal he would have to undergo. The spirits told him to go; he still declined. They took took hold of him by force, carried him before the Archbishop, and the performance astonished the prelate so much, he insisted on the medium calling in the evening, which he did, and the bishop heard such a lecture from the spirit-world in pure Castillian and classic language, he was forced to admit that it was not from a human source; and himself and his priests at present are firm believers, and no obstacle from the Church will intervene to prevent the free exercise of spiritual communication. The Archbishop may be excommunicated by the Pope; but what matters that? He will be surrounded by ten thousand angels who will conduct him to a celestial abode without the intervention of the Pope or St. Peter. This is the first great blow to change the terrestrial to a celestial or spiritual church. Padre Francisco Revelo, the Franciscan friar, in a communication to our circle on Sunday evening last, said: "Who is the Bishop? the Pope of Rome is no more than the man who saws his wood; there is no pomp in Heaven; Jehovah alone can have pomp." This is the language of one of the strictest order of the Roman Catholics, after changing from earth to the spheres.

The President of Venezuela, General Jose Jadeo Monagas, is a firm believer and protector of Spiritualism; he is daily in communication with the Liberator General, Simon Bolivar, and others of the old Generals who fought by his side in the war of Independence. Gen. Urdineta said to him: "Oh! if that marble statue could only move, (the statue of Bolivar) our beloved country would be saved; the spirits of those who fought for liberty are in council, constantly watching over the destiny of our country."

This great work of reforming the despotism, ignorance and superstition of the church, and the reforming and new modelling of a whole nation, is being brought about by one who left this earth an infant, who died at the age of 39 days, who is an angel in heaven, and governess of the spiritual circle; and we are governed wholly by that circle in our temporal affairs, and if we go amiss, we are certain to be told of it when we meet.

Sir Astley Cooper is laboring in his professional duties; he cured me after suffering eleven months, and appeared at our circle last night, and gave peremptory orders that we should meet at a gentleman's house this evening, as a medical board of Spirit Doctors were to meet, and try to cure him. "Do not," said Sir Astley, "doctors meet to consult on important cases on this earth? Precisely the same rules are adopted in the spirit-world."

By command of the spirit circle, I keep a record of what occurs at our circle for future publication.

SETH DRIGGS.

A SPIRIT'S CONFESSION.

Mr. B. G. Greene furnishes us with the following. He states that the medium referred to is "about sixteen years of age, often entranced and free to communicate; and a person entirely above suspicion." The conversation quoted was held in Easton, Mass., some months since.

Every day brings inquiry for proof of communications with the spirit-world; and although many that make the inquiry could never be made to comprehend anything beyond their eyesight, yet they feel it their privilege to inquire, if for no other purpose than to perplex. Such people, proof against all the isms of the day, were busy when Phrenology and Mesmerism were in their infancy; and they were in the same dilemma, relative to those sciences, that they are now in reference to Spiritualism. The two former sciences are now generally acknowledged; and probably the latter will be equally satisfactory to every candid mind before such inquirers shall receive the least light on the subject.— perhaps Spiritualism may be a much more difficult subject to explain, even to a mind in search of truth, and certainly to a casual inquirer; yet occasionally there is an incident, completely beyond the comprehension of the most intelligent, unless they choose to solve it by the spiritual law. Such a circumstance I will endeavor to relate. I may not be able to repeat the exact language used at the time; but the facts are so plain before my mind, that I can readily present them as they occurred.

A few months since, my neighbor "Walker" was taken sick, and died, leaving a large family of children, —the eldest, Robert, with the feeling that much devolved upon him, together with his love for his deceased parent, became very melancholy, and about four weeks after, was found in an adjoining building, dead, resting on his knees, his face covered with a handkerchief, and his neck lying on a small rope, that was fastened above. This singular position was a theme of much comment; and it is yet mysterious how a strong will can accomplish such an undertaking, unless the individual arrange matters so that they shall be beyond his control should he change his mind.

The young man was buried, and nothing more was heard from him until one evening, a young man, an independent medium, while in the trance state called for a spiritual believer, a man that had for many years been a follower of Swedenborg; and as the medium was so earnest, he was finally brought in, and a conversation between him and the young suicide commenced in this way through the medium, orally: —

Robert.—Mr. Lamson! Mr. Lamson!

Mr. Lamson.—Ah, who is there?

Robert.—It is I, Robert; you know me; I am glad I have found you. I have been trying a long time to see you. I knew you were a Swedenborgian, and I thought if I could find you, you could tell me what to do, and how I could get out of this place.

Mr. Lamson.—Why, what is the matter, Robert?

Robert.—Well, I don't know, it is dark, and I cannot see. I thought I should see my father when I came here, but I can't see anything, and I am surrounded by those who annoy and trouble me.

Mr. Lamson.—Whom do you mean?

Robert.—I don't know who they are. I can't see anything.

Mr. Lamson.—How came you there in such company?

Robert.—I wanted to be with my father, and I went out half decided to hang myself. I got everything fixed. I knew my mother would find me first, so I put my handkerchief over my face. Still undecided, I laid my neck on the rope I had fixed, just to try it; but, O horror! I could not take it up. There were a legion of little devils all bearing down and dragging on my feet, and encouraging each other to their work until I lost all memory; and they have been with me ever since.

Mr. Lamson.—Have you seen your father yet?

Robert.—No, not yet; I have not seen anything, except I have thought I could see a small light like a distant star, away in the South, and I think it will grow larger. Something tells me I shall get out of this, and I shall see my father yet; but oh, cruel to be hurt so, and it is so dark too!

Mr. Lamson.—Well, persevere, and when you have seen your father, come to see us again.

Robert.—I will if they will let me.

This conversation took place in the presence of others besides Mr. Lamson, who will vouch for its correctness. The subject has since been alluded to in presence of the medium, but he knows nothing of the matter.

WE THINK SO TOO.—We meet with gratifying evidences on every hand, that while the excitement incident to the incipient progress of our faith is somewhat subsided, people are coming gradually to a candid recognition of its claims. The derisive sneer and incredulous taunt are giving place to a sober acknowledgment of facts too stubborn to be puffed away by the breath of incredulity and derision. Even so staunch an index of orthodoxy as the *Congregationalist* acknowledges the serious importance of the subject in the following words, which we quote from its notice of Dr. Gordon's recent work:

"We are of the number of those who believe that the only rational way of treating this monstrous delusion, is to investigate the alleged facts—canvass the doctrines which it attempts to erect into a system, and sift the whole matter by sharp and rigid tests. The evil will not be cured by "*pishing*," and "*phsawing*," by ejaculating "*humbug*," or "*devilry*," or "*nonsense*," or any other oracular finality. The error is too grave, too deeply seated in real phenomena, too closely allied with important discoveries of occult forces of nature, to be thus disposed of. We believe therefore, that investigations must be conducted—and their results recorded and compared."

Miss S. A. MAGOUN will speak in the trance state at West Randolph next Sabbath, Nov. 23d; also at South Braintree on the evening of the same day, at 6 o'clock.

SPIRITUAL, CLAIRVOYANT, and MESMERIC PRESCRIPTIONS, carefully prepared by OCTAVIUS KING, Botanic Apothecary, 654 Washington street, under Pine Street Church, Boston. All of Mrs. Mettler's Medicines for sale as above. 26—1y

MEETINGS IN BOSTON AND VICINITY.

MRS. DR. HATCH, of New York, formerly MISS CORA SCOTT of Buffalo, will lecture under spirit influence, at the MELODEON on Sunday afternoon next, at 3 o'clock, and in the evening at 7, o'clock. Admittance to each lecture 10 cents.

MEETINGS IN HORTICULTURAL HALL, School Street, on Sundays, morning, afternoon, and evening; also Wednesday evenings. Speaking usually by entranced mediums. Admission free.

MEETINGS IN CHAPMAN HALL, School St.—On Sunday afternoons, Conference Meetings, relating strictly to the Phenomena and Philosophy of Spiritualism. In the evening, Discussions of Philosophical and Reform questions. Circles for development in the morning at 10 o'clock. Admittance to all meetings, 5 cents.

Question for consideration next Sunday evening:

Is the present Marriage System the best that can be devised to promote the welfare and the progressive development of the race?

P. I. BLACKER.

MEETINGS IN CHELSEA, on Sundays, morning and evening, at FREMONT HALL, Winnissimmet Street. D. F. GODDARD, regular speaker. Seats free.

LECTURERS NOW IN THE FIELD. The following are the names and addresses of the principal public advocates of Spiritualism who are now in the field in New England:

REV. HERMAN SNOW, Boston, may be addressed at this office

MRS. M. F. BROWN, Trance Speaker, South Royalton, Vt.

H. P. FAIRFIELD, Trance Speaking Medium, (also, Clairvoyant Physician), Wilbraham, Mass.

Dr. JOHN MAYHEW, of New York, may be addressed at this office.

J. W. H. TOOHEY, of New York, late editor of *Christian Spiritualist*, may be addressed at Salem, Mass., Box 219.

J. J. LOCKE, of South Reading, (Liberty Grove) Mass.

Miss C. M. BEEBE, of South Boston, reads lectures written by spirit agency.

Miss A. W. SPRAGUE, of Plymouth, Vt., Trance Speaker.

L. K. COONLEY, Trance Speaker, Portland, Me.

Mrs. M. S. TOWNSEND (formerly Mrs. Newton), of Bridgewater, Vt., Trance Speaker. MRS. TOWNSEND will give clairvoyant examinations and sittings if desired by her friends in the towns she is about visiting. The sick and suffering may thus receive benefit.

MRS. R. M. HENDERSON, Psychometric delineator of character, and trance speaker, Newtown, Conn.

Mrs. H. F. HUNTLEY, of Paper Mill Village, N. H., Trance Speaker. Mrs. H. may be addressed at Providence, R. I., for the present.

MRS. JOHN PUFFER, Trance Speaker, No. Hanson, Mass. (Mrs. Puffer also examines and prescribes for disease.)

AUSTIN E. SIMMONS, of Woodstock, Vt., Trance Speaker.

ALLEN PUTNAM, Esq., of Roxbury, Mass., will receive applications to repeat his lectures on Mesmerism, Spiritualism and Witchcraft.

N. S. GREENLEAF, Haverhill, Mass., Trance Speaker.

GIBSON SMITH, South Shaftsbury, Vt.

S. C. HEWITT, formerly editor of the *New Era*, lectures on Spiritualism *as a Science*, as clearly proved as chemistry, or any of the natural sciences Also on its *Philosophy* and its *Uses*, embracing as may be demanded in any locality, much or little of the wide range of earnest thought and vital truth which this vast and important subject affords. He may be addressed at 15 Franklin st., Boston, Mass.

JOHN M. SPEAR will answer calls to attend free meetings on Sundays, for directly *practical* purposes, during the months of September, October, and November. Address J. M. SPEAR, Melrose, Mass. Melrose is seven miles from Boston, on the Boston and Maine Railroad. House, second east of the depot.

STEPHEN MORSE, "The Blind Sculptor," of Springfield, Mass., will lecture on Modern Spiritualism, when desired.

Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to present their individual views of truth, each in his or her own way; while those who are used as instruments for disembodied intelligences do not themselves undertake to be responsible for what is spoken. Truth must bear her own credentials.

SPECIAL NOTICES.

PROSPECT HILL FAMILY SCHOOL, REHOBOTH, MASS.—The subscriber will receive into his family a limited number of pupils, proposing to devote his entire attention to their care and instruction, with reference no less to their physical and moral health and welfare than to their intellectual development. An opportunity for thorough classical, mathematical or scientific training is here offered to those who wish children to be fitted for college, or for mercantile or mechanical pursuits. Special instruction in Phonography and Verbatim Reporting, in Music and other fine arts, as may be required. It is proposed to establish a HOME School of the first order, with every opportunity for the prosecution of the most useful and important branches of study in all directions. The situation is seven miles from Providence, R. I. on a stage route; and is elevated, healthful and retired; combining convenience of access with every advantage of pure air and beautiful scenery.

Pupils will be received at any time after the first of December. For circulars, stating terms, with references, &c., direct to

HENRY J. HUDSON. Rehoboth, Mass.

REV. URIAH CLARK AND LADY'S REMOVAL TO AUBURN, N.Y. Mr. and Mrs. Clark have changed their residence from Williamsburg to Auburn, N.Y., and propose to make Central and Western New York their principal field of spiritual labor. They will answer calls together; or Mr. Clark will stand ready to officiate alone at marriages and funerals, and as a lecturer, psychometer, and healing medium. After the 25th inst., they will also be prepared to receive a few patients and visitors, who may be desirous of testing the spiritual cure.

A BEAUTIFUL GIFT BOOK.

THE BOUQUET

Of Spiritual Flowers;

Received chiefly through the Mediumship of Mrs. J. S. Adams,

BY A. B. CHILD, M. D.

THE "LILY WREATH" was received with so much favor by the lovers of spiritual truths, that in compliance with the wishes of many individuals, a continuation is issued under the name of "THE BOQUET."

The flowers that form this Boquet have been gathered in celestial gardens. They are fragrant with angel love, and arranged in the glowing tints of angel pencillings. Delicately must we touch them, and susceptible to the purest spirituality must they be who would fully enjoy and justly appreciate their many beauties.

In each message, let each one consider himself as personally addressed for to all those who while on earth would catch the tones of angel voices and the soft notes of golden harps moved to melody by angel hands, this Boquet is presented as a token of that love which is drawing us *all* home to peace and joys eternal.

PRICE OF EACH VOLUME, in cloth, bevelled edge, emblematically embossed, 85 cents; do., half gilt, $1.00; do., full gilt, $1.50.

BELA MARSH, Publisher, 15 Franklin St., Boston.

oct. 4.

SEEK-NO-FURTHER SOAP.—The undersigned, having been appointed principal agent for SANGER'S SEEK-NO FURTHER SOAP, now offers the article for trial, and the copyright to manufacturers for sale, knowing it to be one of the great inventions of the age. Office and general depot, 116 Commercial Street, Boston. Price $2 50 per box of thirty-six pounds; three boxes for $7.00. SAMUEL W. GLEASON.

Sub-depot at No. 244 Washington street, up one flight, door No. 2.

MRS. YORK, Medical Clairvoyant, Healing Medium, Psychometric Delineator of Character. Mrs. Y. does not profess to hold intercourse with the departed, but perceives both the moral, mental and physical condition of the patient, and prescribes remedies; operating particularly on the nervous system. Is also a developing medium, and will hold circles for this purpose every Tuesday evening. Terms liberal. Residence, 31 London street, leading from Pleasant street oct 18

NEW MALVERN WATER-CURE, WESTBORO', MASS., Distant from the Railroad station nearly one and a half miles, is beautifully located on elevated ground, amid the highly cultivated lands of an agricultural district. The house is large, the rooms are numerous, and it has an excellent hall for gymnastics and recreation. The water, which for purity and softness is rarely equalled, is conveyed to the building by wood conduits, and thus escapes metallic oxydation. The bath rooms and appurtenances are ample and commodious, and in the regulation of temperature as well as general arrangements, the establishment offers superior facilities for WINTER or summer treatment.

Its hygienic and "out of door" influences are superior. The hard, dry roads, with convenient grades, the "wild-wood" groves, a romantic lake, (Great Chauncy,) upon the Northern shore of which, high-perched, are the landscape scenery from Raymond Hill, with the dry and exhilarating atmosphere, all combine to rouse the exhausted energies of patients suffering from chronic disease. To make the Cure still more inviting the proprietor, in addition to the "old elms," has transplanted into its grounds more than one hundred and fifty forest trees, some of large growth, &c. It is the desire and intention of those interested, to make this truly a RETREAT FOR INVALIDS, where every proper influence shall be made to do its appropriate work of restoration.

Persons desiring additional information, will please address the resident physician, DR. J. H. HERO, or the consulting physician, DR. GEORGE HOYT, of Boston, 77 Bedford street, who visits the Institution semi-weekly, and attends to calls in the city and country. oct11

FOUNTAIN HOUSE, CORNER OF BEACH STREET and Harrison Avenue. Spiritualists Head Quarters in Boston. Charg $1.25 per day, or $7.00 per week, for 2 or 3 weeks.

H. F. GARDNER.

MEDIUMS IN BOSTON.

Mrs. Knight, WRITING MEDIUM, 15 Montgomery place, up one flight of stairs, door No. 3. Hours 9 to 1 and 2 to 5. Terms 50 cents a sitting.

Mrs. Dickinson, Trance and Writing Medium, at No. 15 Montgomery Place Hours from 9 till 1, and from 2 to 9 o'clock. Terms 25 cents per hour. For examinations of diseases, 50 cents. oct. 11—3m

Mrs. Bean, RAPPING, WRITING and TRANCE MEDIUM. Hours from 9 A. M. to 9 P. M. No. 10 Chickering place.

Test Medium. MRS. DR. FARNSWORTH will receive company at 15 West Street, rooms lately occupied by Mr. Redman.
Hours from 9 A.M. to 10 P.M. nov. 8. tf.

Mrs. B. K. Little, (formerly Miss Ellis) *Test Medium,* by *Rapping, Writing, and Trance.* Rooms No. 46 Eliot street. Hours from to 12 A. M., and 2 to 6, P. M. Terms $1.00 per hour for one or two persons 9 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, $1.00.

Mrs. J. H. Conant, Spirit Medium, has removed to No. 2 Central Court (leading from Washington street, just above Summer street) where she will attend to visits of her friends.
☞ Please enter, and walk up stairs without ringing the bell.

Healing and Spirit Vision. T. H PEABODY, Healing Medium Mrs. T. H. PEABODY, Trance Medium, 54 Hudson street, Boston.

Miss E. D. Starkweather, Rapping, Writing and Trance Medium, residence No. 6 Barre place, out of Eliot, near Washington. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 9 P. M.

N. B.—Public circle on Monday and Wednesday evenings at eight o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired.

IN CHARLESTOWN, MASS.

Mrs. E. C. Young, Healing, Seeing, Prescribing and Developing Medium, may be consulted for disease, Tuesdays, Thursdays, and Saturdays, from 9 o'clock, A. M., to 3 o'clock, P. M., at 24 Henly Street, Charlestown, Mass. (up stairs). Circles for development, Wednesdays and Fridays, from 2 to 4 o'clock, P. M. sept 6 6m

IN WARE, MASS.

Mrs. Almeda Dexter, Healing Medium, gives notice that she wil be at her brother's, in Ware, Mass., three days of each week, Tuesdays Thursdays and Saturdays, for the purpose of examining cases of disease Charges—For examination and prescriptions when the patient is presen 50 cts.; by letter, $1.00.

General Advertisements.

L. K. COONLEY, HEALING MEDICUM, No. 1 North St, Portland, is enabled to diagnose diseases in the normal condition Office hours, Sunday during the afternoon; Tuesday and Thursday evenings ☞ Examination and prescriptions at office always gratis. Other examinations or visits in the city, 50 cents. Preparation of medicine to be paid for if the patient is able. Those *particularly*, who have failed to obtain relief from ordinary medical advice, are invited to give me a trial. 34-1m

LIFE ILLUSTRATED — A First Class Family Newspaper, designed to encourage a spirit of Hope, Manliness, Self-Reliance and Activity; to illustrate Life in all its phases, and to indicate how we may attain the highest degree of usefulness and happiness—a Paper which ought to be read by every family. Published weekly at $2 a year, or $1 for half a year,

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The Scientific American says: "It is of large size and faultless typography. Almost every branch of human knowledge is treated by able writers." R. I. *Reformer* says: "It is the most beautiful Weekly in the Union." The Randolph *Whig* says: "Life Illustrated is one of the purest, highest toned publications printed in New York City." The Cambria *Tribune* says: "Beyond all peradventure the neatest paper in the Union, and, to our mind, the best for the family circle."

☞ A New Volume just commenced. Subscribe now. 2 t weekly

HEALING BY CLAIRVOYANCE AND SPIRIT-INFLUENCE. — MR. J. A. BASSETT will attend to all who wish to test his powers as a Healing Medium, and by the Mesmeric State; the disease will be pointed out, the symptoms described, and the best means used to cure it. Mr. Bassett is an able delineator of character while in the Mesmeric State.

TERMS. —For examination, when present, $1.00; when absent, $2.00.
Office hours from 9 to 12 A. M., 2 to 5, and 7 to 9 P. M. Circles are also held on Tuesday and Friday evenings, at 7 o'clock; admission 50 cents.
sept. 27—1m No. 14 Webb Street, Salem, Mass

MRS. E. J. FRENCH, Clairvoyant and Healing Physician, office 780 Broadway, second floor, front room. The morbid conditions of the human organism delineated and prescribed for with unparalleled success.

TERMS — For examination and prescription $5, when the patient is present $8; if absent $10. All subsequent examinations $2. Terms strictly in advance. In order to insure prompt attention some of the leading symptoms must be given, when sending a lock of hair.
Hours from 10 to 1, and from 2 to 4, except Saturdays and Sundays.
Sept. 20.

A. C. STILES, M. D., Physician and Surgeon, Bridgeport, Ct, Independent Clairvoyant, and Psychometric Delineator of Character. Dr. S. is not put into a mesmeric sleep, but appears in a perfect normal condition, but the superior development of his powers, enable him clearly to see the interior of the human system of the individual before him, and with accurary describe the disease and feelings of the patient, and also prescribe the remedy for the cure, or relief, if incurable, as thousands can testify. Terms—For examination and prescription, $2.00. If absent, by a lock of hair, $3.00. For Psychometric Delineation of Character, $2.00; to obtain this, the autograph of the individual must be forwarded. To secure attention the money must always accompany the letter.

DR. ABBOTT'S MEDICINES. — Our Cholera Cordial can be depended on to cure Cholera, Cholera Morbus, Dysentery—has been in constant use since the cholera season of 1832. Peach Cordial will cure debility, faintness at the stomach, and is an excellent Tonic Cordial. Our Panacea will cure Coughs, Cold, and Asthma. The Canker Cordial will cure the Canker in the mouth and stomach and Canker Humors in the Blood. "Female Restorative"—for Female Debility.
P. S.—Spiritual and Mesmeric Prescriptions put up with care.
J. & BENJ. F. ABBOTT, 214 Hanovor St

COAL AND WOOD. Allen Putnam & Co., of Roxbury near the Boston line, on Northampton street, keep constantly on hand an assortment of COAL, WOOD and BARK, which will be delivered in Roxbury or Boston at the fair market price. Approved orders at the

A. B. CHILD, M. D., DENTIST. NO. 15 TREMONT Street, Boston, Mass.

HEALING INFIRMARY. DOCTOR BARRON cures Cancers and Cancerous Humors, without the use of the knife or torturing with caustic, and with but little pain and inconvenience to patients, by applying a cerate which has a chemical action, destroying the vitality of the cancers, causing a separation between the cancer and the surrounding tissues, and an opening of the integuments over it, so that in a few days the tumor will escape, root and branch. The opening in the flesh thus made heals up in a short time, soundly, leaving no traces of the Cancer behind. Over 200 cases have been cured by this process. The Doctor continues to attend to Scrofula, Erysipelas, and all cases, in which he has had great success for the last twelve years. Clairvoyant examinations attended to as formerly. Call and satisfy yourselves of the unremitting effort and determination of the Doctor to conquer and subdue disease in his fellow man.
REUBEN BARRON, Botanic and Clairvoyant Physician,
18—3m Palmer, Mass.

DENTISTRY. Dr. N. H. SWAIN, Dentist, Columbus, Ohio. Satisfaction guaranteed in all cases, and prices reasonable.

TENNY & COMPANY, dealers in Carpetings, of every variety of Fabric and Quality, Hall over Maine Railroad Depot, Haymarket Square, Boston.

NEW MEDICINE STORE. The subscriber has located at Store No. 456 Washington street, for the sale of ECLECTIC and BOTANIC Medicines, Roots, Herbs, Barks, Toilet Articles, &c. Also, PUTNAM'S ERADICATIVE, for Scrofula and all impurities of the blood. Prescriptions carefully prepared and put up. Examinations by one of the best healing mediums.
9—3m FRANKLIN PUTNAM, No. 368 Washington street.

HENNIKER SPRING WATER. — Persons wishing to obtain Water from the celebrated Spring at West Henniker, N. H. are informed that they can be supplied by enclosing $2.00 to S. M. CURRIER West Henniker, N. H., who for this sum will forward one barrel of Water according to directions. sept. 20

AN ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 7 DAVIS STREET, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms.

☞ Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should inclose $1.00 for the examination, with a letter stamp to prepay their postage.

Water from the Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher life that it possesses strong magnetic properties, and is useful in negative conditions of the system.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

THE REMEDIES OF NATURE. Wm. E. Rice, Clairvoyant Medium for Medical Examinations. Careful and thorough examinations will be made in all cases, and prescriptions given with full directions relative to diet, habits, &c. Hours for Examinations from 10 to 12 A. M., and from 2 to 6, P. M. Office, No. 98 Hudson street, Boston.

In cases where sickness or distance prevents personal attendance, examination will be made from a lock of hair, accompanied by some of the leading symptoms, name and age of the patient. Free examinations given on Mondays to those who are unable to pay. All directions required by the patient carefully written out. TERMS, when the patient is present, $5; when absent, $8; all subsequent examinations, $2. Payment strictly in advance.

LAYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairvoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical faculty, have yielded to his treatment. His success has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him.

Terms for each Clairvoyant examination, $1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel

HEALING AND CLAIRVOYANT PRESCRIPTIONS. C. C. YORK and wife continue to heal the sick by the laying on of hands; also to give Clairvoyant examinations and prescriptions, by receiving the name, age and residence of patients in their own handwriting. They will also visit the sick whenever desired Terms $3.00 for examination in a prescription; $2.00 when present. Address in care of Bela Marsh, 15 Franklin street, Boston. 29—6m

BROWN'S BRONCHIAL TROCHES will alleviate COUGHS, BRONCHITIS, ASTHMA, HOARSENESS, Irritation of the Throat occasioned by cold or over exertion of the vocal organs. Having a peculiar adaptation to affections which disturb the voice, they will be found indispensable to public speakers and vocalists.

These Lozenges containing no opium or deleterious drug, can be taken as freely as requisite. Sold by the principal druggists in the United States.
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Interesting Miscellany.

For the New England Spiritualist.

THE INNER CHAMBER.

Dare you enter this inner room,
Hushed and darkened and full of gloom?
Softly whisper and gently tread,—
Here is the yet unburied dead!

See—shall I turn the pall aside?
Four years ago to-day he died,—
But never yet on this silent face
Change or decay has left its trace.

Heavy and black is this billowy hair,—
Heavy and black—like my own despair;
O'er the white temples its dark waves roll,
Like wo and wrong on a fated soul.

Never again as in days of old,
When every thread was dearer than gold,
Thinking of bright and happy things,
Shall I twist its masses in shining rings.

Never again shall I meet these eyes
With a thrill of welcome and sweet surprise;
Or deep in their midnight darkness see
The love I thought was so true to me.

Never again shall these proud lips press
My lifted forehead in mute caress,
Leaving a charm against sorrow and strife,—
The beauty and crown of my woman's life.

I have sat, since then, in darkness and dust,
Hating the world for my outraged trust;
My grief has been mad and wild, I know—
But—God forgive me!—I loved him so!

This room is my heart, where your footsteps tread,—
This corpse is my heart's uncoffined dead,
Which, till life's long day shall find its night,
Will never be buried out of sight.

I have watched and waited and prayed in vain,
For this form to arise and live again,—
But where is the angel, as of yore,
To roll the stone from the sepulchre door?

F. P.

VOICES OF ANGELS.

BY T. L. HARRIS.

What music thrills the inward ear,
When spirit kindred whisper near!
How sweet the hallowed numbers move!—
'Tis more than song,—'tis life, 'tis love.

O glorious power those dear ones own
To speak in many a tender tone,
More sweet, more soft, and yet the same;—
So Christ to His disciples came.

We know not oft they linger near,
Till heavenly songs of hope and cheer
Compose us to a perfect peace,
And bid our every sorrow cease.

Like love-birds in immortal bowers,
Like perfumes from celestial flowers,
Those hallowed strains their life impart,
And wake sweet echoes in the heart.

No more we grieve, no more repine;
Our souls in mercy's arms recline,
Till angel songs shall bid them rise
To endless worship in the skies.

GUARDIAN SPIRITS.

BY FRANCIS A. SEYMOUR.

Are ye round us hovering ever,
Blessed spirits of the dead!
Hath not death the power to sever
Mind from mind when life hath fled?

Inhabit ye this place aerial,
Viewless, shadowy as the air,—
Still becoming more ethereal
While ye hold your dwellings there?

Look ye down with eye-beams lighted,
With the love ye felt while here?
Or for human hearts benighted,
Gush they o'er with pity's tear?

Spirits blessed! do our errings
Cause your sinless band to weep?
Smile ye, when deep, holy stirrings
Through the inmost bosom sweep?

When the busy day is over,
Hushed in quietude and rest,
And the lingering twilight hover
O'er the river's placid breast;

And the thoughts which in life's warfare
Tossed like tempests in their power,
Now are stilled—forsaking all care—
Yield to the enchanted hour.

Matter, then, is all submerged
Beneath the mind's triumphant sway,
Soul, etherealized, is urged
Swiftly to progressive day.

Come they, then, those spirits blessed;
Departed not, yet veiled from view;
They whom we in flesh caressed,
In spirit yet remaining true.

Wondrous things they whispering tell,
With their noiseless lips of air;
And the mystic charms dispel
Many a heart-corroding care.

One there is who aye doth hover
When my better moments reign;
One there is,—my spirit-lover,
Smiling, comes to me again.

Sweet the presage which it bringeth
Of a brighter, happier shore,
Where no pain or sorrow stingeth
With its death-fangs evermore.

Putnam County Courier.

DEATH A BLESSING.—With the happyfying knowledge which spiritual intercourse brings to our aid, we feel as happy at the approach of bodily dissolution as if we were about starting on an earthly journey to some place of delightful associations. This knowledge completely disarms death of its terrors, and makes life quite another object.

Since leaving Lake Zurich a beautiful daughter of William Briggs, who for a long time has been wasting away with consumption, and whose fond and doating father and mother have been watching over this precious one for so long a time, has at last flown like a beautiful dove, and soared with angel wings to the bright abodes of spirit life.

She had lain stupid for several days previous to her departure, and just before she started off on her journey, attended by throngs of emancipated spirits, she revived, and seeing her mother in tears, she says, "Dear mother, weep not for me, I am happy. Even *now* I see angels here in the room. I see brother Orin waiting for me. I die happy. Mother, weep no more for me." Oh, who would not willingly make such an exchange?—*Chicago Banker.*

THE LAIRD OF WESTBURN'S DREAM.

Gabriel Hamilton, of Westburn, in the county of Lanark, was the representative of an ancient and distinguished branch of the Duke of Hamilton's family, viz., Hamilton of Torrance, a cadet of the great house of Raploch, which was immediately sprung from the Lords of Cadzon, the ancestors of the Earls of Anan and Dukes of Hamilton. The grandmother of this Hamilton of Westburn was a daughter of Sir Walter Stewart of Allanton. And thus Westburn and Allanton were near kinsmen, at a time when relationship and intimacy were synonymous; the death of Westburn took place about 1757 or 1758, and Allanton had predeceased him several years. Their estates, moreover, were situated in the same county, and they were on the most affectionate and familiar terms with each other. Westburn, who was an elderly man, and not in very strong health, was in the habit of reposing during an hour after dinner, and his wife, the beautiful and estimable Agnes Dundas, heiress of Duddington, usually sat by the side of the couch reading to him, or conversing until he fell asleep. One day he slept longer and apparently more soundly than usual; and at length he suddenly awoke, and said he had been aroused by the fluttering of the wings of doves. He then addressed his wife, and related to her the following remarkable dream:—

"I was walking in the most lovely gardens and pleasure-grounds I ever beheld, and so struck was I with their extraordinary extent and romantic beauty, and with the bright and glorious colors of the flowers which sprang up around me on every side, that I exclaimed,—'This can be no other place than Paradise! this must be the garden of the Lord!' I had hardly uttered the words when a youth of radiant beauty and heavenly expression approached me, and smiling sweetly on me, he accosted me familiarly by name, giving me a cordial welcome to his happy home. I expressed my surprise at his friendly and familiar greeting, seeing that we were but strangers. 'And yet' said I, 'there is that in your countenance which makes me feel as if you were my friend!' 'Seek not,' said he, 'to deny our old and intimate acquaintance. You are my near kinsman and familiar neighbor and friend;' and so, observing that I looked astonished and incredulous, he said, 'Is it possible that you have forgotten me? Is it, even with you, so soon,—out of sight out of mind? Do you not know me? I am your cousin, Stewart of Allanton.' 'Impossible,' said I, 'for my dear friend Allanton was old and plain-looking; whereas, you are the most beautiful youth my eyes did ever behold.' 'Even so,' said the youth, 'all those who come here are made youthful and beautiful. There is here neither age nor plainness. I am no other than your dear cousin and old friend Allanton, and within twenty-four hours you will be here with me, and you will be young and beautiful like me.' Hereupon, I heard the loud fluttering of the wings of doves, and I suddenly awoke."

It may be imagined that Westburn's dream made a deep impression, not unmingled with awe, on his affectionate wife. She deemed it to be a warning that she must hold herself in readiness to resign him ere long, at the call of his heavenly Master and Father; and even so it came to pass. On the following morning Westburn was found dead in his bed. His spirit had departed during the night, and had gone to join his early friend and kinsman in the gardens of Paradise.—*Intellectual Repository.*

A GOLDEN LEGEND.—We don't know who wrote the following, but it is a charming subject for a short poem;—"About an hour's journey from Albersweller, and in a beautiful valley, lies the village of Eusserthal, which takes its name from a convent, that was once celebrated, but has now completely disappeared. The choir of the convent church is, however, still left, and is used as a place of worship. All sorts of things are said in the village about the enormous wealth of the convent, especially about a certain golden organ, that once stood in the church, and was played during divine service. When the convent, on one occasion, was attacked by enemies, the first care of the monks was to secure this treasure. They dragged it to a marsh which was formerly in the valley, and sank it as deep as they could. However, they had saved their treasure to no purpose, inasmuch as they were compelled to fly, and died in distant parts, while the convent fell to ruin. Every one is perfectly aware that the organ is still somewhere in the neighborhood of the church, but the precise spot where it lies is utterly unknown. Nevertheless, every seven years it rises out of the depths at midnight, and its sublime tones are heard in the distance. Nothing is at all comparable to the gentle breathings of the golden pipes, in the open air, during the solemn stillness of night. Soon the soft tones swell into mighty billows of sound, which rush through the narrow valley until the noise again subsides, and ends with a light echo in the forest. But no one has ventured to obtain a sight of the organist, who holds the music in his power; and thus the discovery of the treasure is reserved for the future."

GOOD WORDS.—Somebody writes:—"Nobody knows what is slumbering among the people—what wisdom—until it is called forth. The very persons who say the best and noblest things do not come forth without they are called forth, because those great and noble things are their utmost feeling, and seem to themselves too simple and what everybody must think. Speak it out good friends, everywhere, those simple things—fixed truths. Freedom feeds on the universal heart and mind, and not on the genius here and there, one remarkable person or great scholar."

DO GOOD.—Thousands of men breathe, move, and live—pass off the stage of life, and are heard of no more. Why? They do not a particle of good in the world, and none were blessed by them, none could point to them as the instrument of their redemption; not a word they spoke could be recalled, and they perished; their light went out in darkness, and they were not remembered more than the insect of yesterday. Will you thus live and die, oh, man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands who come in contact with you year by year; you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as the stars of heaven.

It is not wisdom, but ignorance, which teaches men presumption. Genius may be sometimes arrogant, but nothing is so diffident as knowledge.

The common definition of man is false; he is not a reasoning animal. The best you can predicate of him is, that he is an animal *capable* of reasoning.—*Warburton.*

There are few men who cannot console themselves for not being generally loved, if they can reasonably hope that they are generally esteemed.

THE TEST.—Sagacity in selecting the truth, and courage to honor it, according to its degree, determine our own degree of goodness.

A PERSIAN PRECEPT.—He who sows the ground with care and diligence, acquires a greater stock of religious merit than he could gain by the repetition of one thousand prayers.—*Zendavesta.*

We ridicule others for their fears and failures, and fail, like them, in like situations; for many a path that looks smooth at a distance, is found to be rough when we have to travel it.

"The humble, meek, merciful, just, pious and devout souls are everywhere of one religion; and when death has taken off the mask, they will know one another, though the divers liveries they wear make them strangers here."—*Pike.*

A WISE RESOLVE.—There was once a famous artist confined in the island of Crete, who beautifully said:—"The earth and the sea are shut up against us, and neither of them can favor our escape. The way to heaven alone is open, and this way we will strive to go."

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

SOUL UNION.—Where full and perfect confidence really exists between two persons, it may be considered as the union of two souls formed to appreciate and sympathize with each other. Lord Lyttleton's idea, that souls were made in pairs, seems, by such an intimacy, to be realized.

Dow, Jr., in allusion to the exclusion of many would-be church-goers from the sanctuary, by reason of the high pew-rents in our "fashionable churches," remarks—"The reason why a majority of you go to Beelzebub is because you can't afford to go to heaven at the present exorbitant prices!"

EFFECTS OF WORSHIP ON THE INSANE.—An exchange says, on the authority of Miss Dix, the celebrated philanthropist, that among the hundreds of insane people with whom her sacred missions have brought her into companionship, she has not found one individual, however fierce and turbulent, that could not be calmed by Scripture and prayer, uttered in low and gentle tones. The power of religious sentiments over these shatte red souls seems miraculous.

A CONSOLING THOUGHT.—Dean Paul says, when a man forsakes us and wounds us, the heaven, the earth, and the little blooming tree, still stretch forth their arms, and take the sufferer in their embrace, and the flowers nestle up to our wounded bosoms, and the rills mingle with our tears, and the breezes flow coolingly along with our sighs. A little angel stirs and infuses spirit into the ocean pool of Bethesda, and we dive with our thorns and stings beneath its warm billows, and rise healed and renovated, and with our spasms allayed, out of the waters of life.

LAUGHTER.—Innocent laughter hath sometimes been proscribed as though it were desecration. The thrill of friendship, the glow of affection, and joy in natural beauties, some theologians have disapproved of as being sympathy with fallen creatures, and some have denounced them as loathsome and sinful, in such a manner as though on the sixth day God saw all that he had made, and lo! it was dreadfully evil! And, indeed, of old time there were many, and now there are not a few who keep the Sabbath with such mortifications, as though, instead of having "blessed the seventh day and sanctified," God had pronounced upon it a withering and almighty curse.—*W. Mountford.*

ARCHITECTURAL IMPROVEMENTS.—The philosophy of spiritual existences teaches us that spirit under favorable circumstances, and often even in adverse conditions, will form to itself a body—will accumulate outward surroundings corresponding to its integral character. Thus if a spirit is essentially good and beautiful, in the end its surroundings will partake of its own nature; and the reverse is equally true. Hence the inevitable tendency [of a more perfect social state,] is, to discard the old and worn-out forms which selfishness has created, and to develop for itself a habitation and surroundings, which in some sense shall partake of and represent its unitary character. The soul must form to itself a body of corresponding nature. And we have no doubt that this principle, in its mature form, will ultimately regulate all our architectural arrangements, and lead us into all that is truly good and beautiful in the way of external development.—*The Circular.*

MIRACULOUS ANECDOTE.—At Innsprunk, you are gravely told that when Daniel Asam was painting the inside of the cupola of one of the churches, and had just finished the hand of St. James, he stepped back on the scaffold, to ascertain the effect. There was no friend at hand gifted with the presence of mind to save the artist, and therefore Daniel Asam *fell backward;* but to the astonishment of the awe-struck beholders, who were looking up from beneath, the hand and arm of the Saint, which the artist had just finished, was seen to *extend itself* from the fresco, and, grasping the fortunate Asam by the arm, accompany him in his descent of 200 feet, and bear him up *so gently*, that he reached the ground without the slightest shock!—*Investigator.*

NEW ENGLAND SPIRITUALIST.

This paper has for its leading object the presentation before the community of the evidences, both ancient and modern, which go to establish the following propositions:

I. That man ha an organized spiritual nature, to which the physical body is but an outer garment.

II. That he has a conscious individualized existence after the death of the physical body.

III. That the disembodied can and do communicate sensibly with those still in the flesh.

IV. That incalculable good may be derived from such communion, wisely used.

These propositions embrace what is popularly denominated *Modern Spiritualism*, and the questions involved in, and growing out of them, are becoming THE QUESTIONS OF THE AGE—than which none more interesting or important were ever raised among men.

Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence and agency, and thoughts or suggestions, whether their own or from the Higher Life, calculated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, *truth-seeking*, rather than dogmatic spirit, free from censoriousness and needless harshness, with a due appreciation of the value of the Past, notwithstanding its errors, will be most welcome to a place in our columns.

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